



W^r Henry W^b G.
R^atin. S^e. 84.

Arabia yeilds a Phenix, and but one,
England. This Phenix, and besyder him none.
To solitary Deserts boath retyer,
Not mindinge, what the World doth most admire.
His Face, though it was much defyld by many
In forty four years was not seene by any.
She, in spyc^t flames, in servent zcale he dyes
And boath in tyme, new Phenixes shall tyse.

W^r sculps:

Bodleian Library.



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The Phœnix of these late times:

Or the life of Mr. Henry
Welby, Esq; who lived at his house in
Grub-street forty four years, and in
that space, was never scene
by any. Aged 84.

Shewing the first occasion, and the reasons
thereof.

Whose Portraiture, you may behold,
as it wastaken at his death.

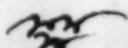


With Epitaphs and Elegies of the late deceased
Gentlemen, who lyeth buried in S. Giles Church
neare Cripe gate, London.

R.

Burkys.

L O N D O N :
Printed by N. Okes, and are to be sold by Richard
Cotterbury at his shop in little Brittaine,
at the signe of the golden ball. 1637.



The Best College

is the one where you can

get the most out of life.

It is the place where you can

get the most out of life.

John D. Rockwood

2



The Description of this Gentleman.

His Gentleman, Master HENRY WELBY, was forty yeares of age before hee tooke this solitary life, being eighty four yeares old when hee dyed: those that knew him, and were converstant with him in his former time, do report, that he was of a middle stature,

ture,a browne complexion, and of a
pleasant & chearefull countenance:
his haire (by reason no Barber came
neare him for the space of so many
yeares) was much over-growne ; so
that he at his death appeared ra-
ther like an Hermite of the Wilder-
nesse, than the inhabitant of a Ci-
ty : His habite was plaine, and with-
out ornament ; of a sad colourd
cloth , onely to defend him from
the cold,in which there could bee
nothing found , either to expresse
theleast imagination of pride , or
vaine-glory. The expence of his
time was study, the use he made of
it,meditation : those houres he reti-
red from reading, he spent in pray-
er: He bought all bookees whatsoe-
ver,

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ver, which came forth, onely making use of the best : such as broadched controversie, he laid by, as aiming at the peace of his owne Conscience: What should I say?hee dyed living, that hee might live dying ; his life was a perpetuall death, that his death might bring him to an eternall life; who accounted himselfe no better than a Glow-worme here on Earth, that hee might hereafter shine a most glorious Saint in heaven.

A 2 Vpon

Vpon the Life and Death of Master *Henry Welby.*

If miracles and wonders with each Nation,
Doe strike the People there with admiration?
If it be so with them, tell me I pray,
Why wee should not admire as well as they?
Wee have of late seené miracles in Nature,
Both for old age, some small, some great in stature;
I thinke wee gap't and star'd enough at those,
In which we did our folly much disclose:
And seeing wee have don't so well before,
Faith let us wonder now a little more;
For we that were so perfect at it then,
Doe know the better how to do't agen:
And furthermore, 'tis such a strange thing, that
You cannot blame a Man to wonder at:
Read, and beleive it, for indeed 'tis true,
This Picture here presented to your view,

Döth

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Doth represent the subject of my verse,
The manner of his life I will rehearfe.

First, having spent abroad full forty yeares,
Some for his pleasure, mixt with cares and feares:
Examining himselfe, he then retyr'd,
And spent the remnant that were unexpir'd
In burning flames of zealous contemplation,
All for Gods glory, and his owne salvation.
He bought all sorts of bookees, what ere came forth,
Only made use of them of greatest worth:
If any thing amisse therein he spy'd,
He would be sure to lay that booke aside.
God had increas'd his Basket, and his store,
And he thereof gave freely to the poore:
There was to him no greater recreation,
Than fasting, praying, reading, meditation:
He closely kept himselfe from all mens sight,
On all occasions he his minde would write.
His life he led, for forty yeares and more,
Besides the forty spoken of before;
Full foure and forty yeares; 'twas just so many,
And in that time was never seene by any.
His haire was growne, as it is figured here,
That he much like a Hermite did apeare.
Though he be dead and gone, yet let his name
For ever live, with never dying fame.

J. B.

A 3

Vpon



Vpon the Life and Death of Master Henry Welby.

VVhat age is this we live in, that does see,
And produce wonders 'bove Antiquity?
Some Nature taxe, as if our life and growth
Were unto former times inferior both.
Yet we saw one of late, that when he stood,
He lookt as he were borne before the Flood.
A second, numbring dayes, as they shoud have
No end, or did defie Death, and the Grave.
A thrid, as if that Nature would amend,
And contract what she did before extend,

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Is like a Pigmy in his height decreas'd,
Who now will say that Miracles are ceas'd?
Looke farther in Mens manners, you will finde
As great a disproportion in the minde:
We have a Welby, can himselfe immure
Within his Chamber, and there live secure
Forty odd yeares, and rather more, than lesse,
Than Israel once did in the Wildernessee.
He eate no Manna, nor no fare so good,
And yet he never murmur'd at his food.
Flesh he abhorr'd, and wine; he drank smal heere,
Cowes Milke and water-gruell was his cheere:
It was not avarice, nor hope of gaine,
Nor love towards his heire, made him abstaine:
He was no Sectary, no Anchorite,
Nor yet of that engagement, to invite
To such a strictnesse, vaine applause to winne;
Nor was it any penance for his sin:
But once upon distaste, he took an Oath,
And sinoe all mens society did loath,
Which made him live inclos'd thus; yet his purse
Was open, and the poore far'd nerre the worse.
He read all Bookes, and for his recreation,
He used frequent Prayer, and Contemplation.

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O who can sound the thoughts that doe arise
 From minds so rap't, and fill'd with extasies?
 Thus Welby liv'd according to his vow:
 Whose Life to us was but a Death, and now,
 That he his wanted solitute may have,
 He is retir'd to a more silent Grave.

Shackerly Marmion.

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The Phœnix of these late times:

Or the life of M. Henry Welby Gentleman, who lived at his house in
Grub-street forty four yeares, and
was never seene by any,
aged eighty four.

A M to present you with one of that rare temperance and abstinence, that the times past, those present, or those to come, neither have already, can now, or but with great difficulty, may hereafter yeeld a more rare president. It is said of *Fredericke the third Emperor*, that when the Physitians told him, that his Empresse *Augusta Leonora* (being then barren) if shee would drinke Wine, (from which shée had abstained from her youth) in these cold parts of

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The Phœnix of these times.

Germany, she might easily have issue : The Emperor after soime pause assented thereunto , but said withall : *Malim uxorem sterilem, quam vinosam , I had rather have a wife subiect to sterility, than vinosity :* which being told unto to her, she made answer, True it is, that I am bound in al things to obey the will of my Lord and husband the Emperor; but if on one side he would set Wine and Life, and on the other my Deniall and Death : I wish rather to die, than to drinke it.

Of abstinence there be fourre kindes : Natural, Miraculous, Violent, and Voluntary : we call that naturall , when either by nature we abhorre certaine meats, though we be then in good and perfect health, betwixt which and us, there is an antipathy , or else , when by some distaste or disease in the stomacke , wee loath such things, as our eyes can scarce endure to looke upon , much lesse our palets to taste , and that is the first sort of abstinencc : the second are such supernaturall

The Phœnix of these times.

naturall fasts, which we reade of the Saints of God, *Moses*, and *Elias*, and of Christ himselfe in the wildernesse ; all which were for the space of forty dayes together ; and these are rather for our admiration, than our imitation. The third, is violent, or compeld, when we fast because we have not wherewith to eat, as it hapneth in famine & scarcity. The fourth, and last is voluntary, which wee undergoe by our owne counsaile and reason, and that is branched into divers sorts, as Physicall, Politicall, Religious, superstitious, &c. which are largely disputed of by the learned.

Fasting, saith one of the Fathers, purgeth the minde, enlightneth the sences, subiects the flesh to the spirit, maketh the heart contrite and humble, disperseth the clouds of concupiscence, extinguishes the flames of lust, and strengthneth chastity, keeping it within the secure bounds of sincerity and purity ; it loveth not verborous, it hateth superfluity, it despiseth

The Phœnix of these times.

insolency, it commends humility, and informeth a mans selfe of his owne infirmity : Fast and Almes are the two godly assistants unto prayer, and as Saint *Gregory* saith in his Homilies, such an abstinence God himselfe approveth, when that which thou takest from thy self, thou distributest to another, and when thy owne flesh is punished, the hungry stomacke of thy needy neighbour is by thee replenished. He that will fast as he ought to doe, saith a learned *Father*, must be in prayer frequent, in iudging iust, in friendship faithfull, in iniuries patient, in contentions temperate, from filthy speaking an aliene, to evill deeds averse, in banquets continent, in charity simple, amongst the crafty cautious, amongst the sad sorrowfull, amongst the evill speakers silent, amongst the humble equall, against the proud and contumacious daring, in suspicions sparing; for true abstinence is not to forbear meate, and to follow vanity, but it is rather to separate thy selfe

• *The Phœnix of these times.*

selfe from finne and iniquity : Dost thou forbear flesh, and yet wilt not make it scrupulous to feede upon thy brother ? abstainest thou from wine, yet cannot refraine thy selfe from doing thy neighbor iniury ? wilt thou taste no foode untill the evening, and spend the whole day in oppressing the fatherlesse and needy ? it little profiteth thee to starve thy body by keeping it from necessary viands, if in the meane time thou surfeit thy soule with superfluity of vices.

Concerning the strange and strict retyred & cloystered life which this Gentleman lived ; it cannot be said of him, as it was spoke of those , who tooke upon them a Monastick life ofold, to be in the cloister with their bodies, & in the streets in their minde ; now within, anon abroad ; to sing one thing, to think another ; to have a *Psalme* in their tongues, but not the fence in their heads ; to be in heart desperate, in habit dissolute, to have wandring eies, & wavering thoughts, the shape of one

The Phoenix of these times.

religious, the substance of one that is irregular, and if he have but the *Cucullus*, (which the old Proverbe saith, *non facit monachum*) the Hood which maketh not the Monk; all is safe, all is well, he apprehends no other hope, hee aimeth at no other happiness.

If thou takest upon thee a retired life, what makest thou in the multitude? If thou dost profess silence, why pratest thou abroad amongst the people? If thou onely professest fast and teares, why dost thou at any time gurmundize or laugh? Of a retyred man, his simplicity is his Philosophy: but thou wilt say, that thy ambition is to teach and instruct others; thou oughtest rather to weepe for them, than to wrangle with them: but if thou dost covet to be a teacher, know thou what thou hast to doe; let the vilenesse of thy habite, the sincerity of thy countenance, the innocency of thy life, and the sanctity of thy conversation be their example and president, and that is thy best

The Phoenix of these times.

best Doctrine and Instruction.

These bee the words of an Ancient and Reverent Father : These our garments (which I weeping speake) ought onely to be the Emblemes of Humility, are worne by the separated men of these dayes in all pride and ostentation ; nay, our owne Climes can scarcely afford us wherewith to apparell our selves. For the Monke and the Martiall man from the same peece of cloth buyeth his Hood and his habite : But Sobriety and Solitude, with voluntary poverty, are the true Ensignes of all monastick retirement : when those amongst us, which would pretend themselves to be reclusists, beare their eyes, which ought to be dejected upon the earth, to look still upon the world from whence they came, advance them up towards the Heavens, to looke upon that sublimity to which they can never attaine : when their feete, that should onely be confined to the Cloyster, tyre themselves in needlesse Journeys, both in Court, City, and Countrey : when those

The Phœnix of these times.

those Tongues that are vowed unto Taciturnity and silence, are heard in all private and publicke counsells : and when those hands which are soley appropriated to supply their owne necessities, are employed to snatch away the patrimony of others.

But I come to a third thing most remarkable in this noble Gentleman, namely his Temperance, which I have read to be thus defined : A moderation of the desires, obedient to Reason ; an affection binding and cohibiting the appetite ; a mediocrity restrayning the lusts and desires of all carnall affections ; a vertue which governeth all the motions of the minde and body, so farre, that they comply and agree with the order of persons, places, and times : The parts thereof are gentlenesse, liberality, gravity, sadnessse, severity, shamefastnesse, urbanity, friend-ship, benevolence, or good-will, concord, love, peace, continence, clemency, charity, meekenesse, chastity, and honesty, moderation, taciturnity, frugality, parsimony,

The Phœnix of these times.

mony, goodnesse, purity, and innocence. Shee is likewise that light which excelleth the darknesse and obscurity of passions ; she is of all vertues that are the most wholesome ; for as well publickly as privately she doth perswade humane society ; shee exalteth the Soule, (wretchedly throwne downe in vice) and restoreth her to her pristine place. Shee is moreover a mutuall consent of the Soule, causing all disorder and irregularity to take Reason for a rule , and discretion for a direction. Whosoever is neither puffed up with praise , nor afflicted with adversity , nor moved by slanders , nor corrupted by gifts, is fortunately temperate ; for there is nothing in the world better than Moderation, for by it the assaults of the flesh are subdued , and the fruits of a good life are retained : it is rich in losses, confident in perills, prudent in assaults, and happy in it selfe.

It is the property of *Justice* not to violate the right of any man , and it is the

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The Phœnix of these times.

Appendix of Temperance to offend no man. He cannot praise *Temperance*, who proposeth his chiefe felicity in *Voluptuousnesse* and *pleasure*, because it is the grand enemy to riot and excesse. *Solon* telleth us, that it plucketh a man from all grosse affections, and carnall appetites, and leitteth him not excede either in foolish rejoycing, nor ungodly sorrowing; for the pride of the flesh is to be curbed, and restrained with the sharpe Bit of *Abstinence*: As no man can be temperate, unlesse withall he be prudent: so no man can be held to be truely valiant, unlesse withall he be temperate. Nay more, *Justice* cannot subsist without it, because it is the chiefe point of a iust man to keepe his soule free from all perturbation: I conclude with that of *Plotinus*, *Temperance is the Mother of all duty and honesty.*

These three vertues we have strived to illustrate vnto your view, but how all these accidents meete in one subiect, is the Argument now in hand. *Abstinence* is a
virtue,

The Phœnix of these times.

virtue, found in one man, but scarcely in another ; solitude and retyrednesse of life in few , not in many ; and Temperance and Continence may be embraced by some , not by all ; yet all these eminent lines meete in this one Center , as the circumstances following shall make apparently manifest.

This noble and vertuous Gentleman, Mr. Henry Welby, borne in Lincolne-shire, was the eldest sonne of his Father, and the inheritor of a faire revenue , amounting to a thousand pounds by the yeere , and upward ; first metriculated in the Vniversity , and after made a Student in one of the Innes of Court , where being accommodated with all the parts of a Gentleman , hee after retyred himselfe into the Countrey , and matched nobly unto his good liking : but thinking with himselfe that the world could not possibly be contained within this Island , and that England was but the least peece and member of the whole body of the Vniverse , hee,

The Phœnix of these times.

(as many, or the most of our young gentlemen doe) had a great minde to travell, as well to profit him in experience, as benefit himselfe in language, and to that purpose spent some few yeares in the *Low Countryes*, *Germany*, *France*, and *Italy*, making the best use of his time, and not like some phantastick heads, learne onely to drinke with the Dutch-men, complemant with the French-men, some aiming onely to fetch *Venus* from *Venice*, others studying to steale *Matchievel* out of *Florence*, and generally bringing home fashions rather than faith, and many more vices rather than vertues.

Others also by the change of the aire have tooke their advantage to change their religion, which is quite averse to the old Proverbe, *Cælum non animum mutant qui trans mare currunt*, such as crosse the seas, and travell from one Province unto another, though they receive new aire, yet keepe their old minds

The Phœnix of these times.

mindes : yet this was verified in him, who well knew no errour to bee so dangerous, as that which is committed in Religion, because therein, and in the constant profession thereof, subsisteth our perpetuall happinesse, and ever-during felicity, for truth is the medicine to a troubled spirit ; but if erroneously taught, it turneth into mortiferous poyon.

The ancient Fathers have given their especiall markes, by which, the true religion may be knowne. First, that it serveth the true and onely God. Secondly, that it serveth him according to his word. And thirdly, that it reconcileth man unto him, which unfeignedly followeth it : it is like an even square or ballance, the rule and Canon by which wee are to direct our lives, and the very touch-stone which discerneth truth from falsehood ; moreover, as vices border upon vertues, so superstition reflecteth upon religion,

The Phœnix of these times.

which Religion doth linke and unite us to serve one God with willingnesse and unanimity ; it is the guide and conduct of all other vertues , and they who doe not exercise themselves therein, thereby to resist and oppose all false and erroneous opinions , are but like those foolish and unexpert souldiers, who goe to warre without weapons : now if all men (as this Gentleman) would but study the truth , and strive to persevere therein, the voluptuous man would therein seeke his pleasure, the gormundizer his surfeit, the proud man his ostent , the avaritious man his wealth, the ambitious man his glory ; for it is the onely mediocrity that can fill the vacuum, and emptinesse of the heart, and satiate and satisfie the desire ; it serveth also for a skilfull Pilot to direct us the way to heaven : when as the contrary, is that blinde guide , which leadeth us the broad and spacious passage to hell : Briefly, those men may be truely termed religious, who refusing the vaine

The Phœnix of these times.

vaine and transitory pleasures of the world , wholly set their thoughts and mindes on divine contemplations : and so much for his religion .

Now courage and courtesie are the two principal decoremnts that adorne a gentleman , in neither of which he was any way deficient : For the first , as he was e- ver farre from giving any distaste , so hee was never knowne to take any affront ; for valour consisteth not in hazarding a mans person without feare , but to put on a noble resolution in a iust cause ; neither could this gentleman beare himselfe so innocuously in his youth , but that he hath beene inforc't to make prooef of his valor in the field , in which he still came off with honour and advantage , but never boasting when he had the better , but still sparing , when he might have spoi- led , holding this maxime , that to conquer is naturall , but to pitty heavenly ; and it is the property of true courage to out-face danger , conquer by custome ,

and

- *The Phœnix of these times.*

and end with honour: it contemneth all perills, despiseth calamities, and conquers death: *Quemcumque magnanimum vide-
ris, miserum neges*, None that is magnanimous
can be miserable.

Bias holding warre with Iphicrates King
of Athens, and by the disaster of Warre
being round invironed by his enemies,
and his souldiers thronging about him,
and asking very timorously what hee
would advise them in that extremity to
doe, with a bold and undaunted courage
answering them againe, *Leave me, and seeke
your owne safeties if you be so minded, and make
report to those that are alive, that your Generall
dyed with courage fighting, and I will tell to the
dead that you escaped from death basely and co-
wardly flying.* But from his courage, I come
to his courtesie.

It is a true saying, as a Tree is knowne
by its Fruit, the Gold by the Touch, and
a Bell by the Sound, so is a mans Birth by
his bounty; his honour by his humility,
and his calling, by his courtesie, which
not

The Phœnix of these times.

not onely draweth unto us the love of strangers , but the liking of our owne Country-men : Mildnesse and Courtesie are the Characters of an happy soule, which never suffereth Innocence to be oppressed. Proud lookes loose hearts , but kind words gaine affections : That which is cal'd common courtesie, is held to be no courtesie ; for hee that is alike kind to all, can be loving to none ; for that which is generall, cannot be drawne within the lim it of a particular : But the rigour of Discipline managing and directing this vertue , and it, againe, being governed by order and discretion , the one will illustrate and commend the other ; so that neither rigour shall seeme rough , nor courtesie contemptible ; for it standeth in the stead of a moderate temperance , decking and adorning a man with mildnesse and generosity : for as it is the true note of Nobility , so it is the certaine marke of a Gentleman, to be courteous to strangers, patient in injuries , and constant in the

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perfor-

The Phœnix of these times.

performance of all iust promises ; and for these he was knowne to be remarkable.

To these, give me leave to adde something of his liberality and bountie, whose best honour is in relieving the poore, and greatest Happinesse in living in the thoughts of good men : and he well considered with himselfe, that the charity of a liberall man more benefitteth the giver than the receiver. For bounty in giving fraile and mortall things here upon earth, receiveth immortall meede and reward in Heaven. *Hee that is able to give , and giveth not, (saith the Emperour Aurelius) is no better than an enemy ; and he that promiseth a present benefit, and delayeth the performance thereof, is a suspicious friend.* It is an old saying, *There is no greater folly, than to conferre a courtesie upon an old man, or a childe , the one being likely to dye before he can requite it , the other being so young, that he is not able to remember it :* But his bounty was knowne to be free, willing, and without respect of Age, Sexe, or persons. But such is the corruptnesse and abuse

The Phœnix of these times.

abuse of these times , that the memory of a benefit doth soone vanish away, but the remembrance of an iniury will sticke in the heart for ever. But this is a Law that ought to be observed betwixt the giver and the receiver, that the one should instantly forget the gift hee hath bestowed, and the other should alwayes have it in remembrance : It also becommeth him much better to hold his peace that giveth a reward , that it becommeth him to be silent, that receiveth a benefit. But his liberality (as *Cicero* ingeniously confesseth) consisted in giving with judgement.

This was the manner of his behaviour and carriage of life for the space of Forty yeeres , (I meane till hee arrived at that age) being respected by the rich , prayed for by the poore , and indeed, generally belov'd; having a Daughter beauteous and vertuous , furnish't with all the accomplishment that either *Nature* could give, *Sir Christo-
or *Education* and *Instruction* adorne and re-^{p her Hilliard} phe
ctifie, who was espoused to a *Knight of ⁱⁿ Yorke-
shire.

The Phœnix of these times.

good descent, and a noble Family, to the Fathers great ioy and comfort : but as all mundane happiness is fading, and all earthly delights transitory, to day waxing, to morrow withering ; now flourishing, and anon flagging : so it fared with this worthy Gentleman, who late environed with all the felicity and contentments of this world, was almost in a moment abandon'd and retired from all the pleasures and delights of the world.

The occasion whereof, (some say), was the unkindnesse, or (which I may rather tearme it) the unnaturalnesse and inhumanity of a younger brother, who upon some discontent or displeasure conceived against him, rashly and resolutely threatened his Death : But this innocent Gentleman measuring the dispositions of others by himselfe, and not imaginig such barbarous cruelty could be in man, of what condition soever, much lesse in a Brother, hee held them as the rash mena-

ces

The Phœnix of these times.

ces of unbridled youth , which by good counfel, or complying with the others desires, might be easily reclaimed , reckoning them as words that would never breake into wounds , and doubtfull language that could not easily beget danger : and as true Innocence goeth still arm'd with confidence, and he that is guiltlesse, still dreadlesse ; so hee neither feared his courage , nor shunned his company , till at the length the two Brothers meeting face to face , the younger drew a Pistoll charged with a doubl'e Bullet from his side , and presented upon the elder, which onely gave fire , but by the miraculous providence of GOD no further report : at which the elder seiizing upon the younger , disarmed him of his tormentary Engine , and without any further violence offered , so left him : which bearing to his chamber , and desirous to finde whether it were onely a false fire, merely to fright him ; or a charge, speedily to dispatch him : when

The Phœnix of these times.

he found the Bullets , and apprehended
the danger hee had escap't , hee fell into
many deepe considerations : For wise men
will alwayes use circumspections , and
first consider what to doe , before they
conclude any thing : Now the causes that
beget this deliberation and counsell with
our selves , are feare , care , necessity , and af-
fection : Feare afflicteth , care compelleth ,
necessity bindeth , affection woundeth :
his feare afflicted him , lest hazarding
himselfe to the like danger , he might be
the occasion of shortning his owne inno-
cent life , and hastening his brothers
shamefull and infamous death : his care
compell'd him by his future cautious
carriage to prevent both : necessity bound
him in meere fraternall piety , to prevent
all future occasions that might preiudise
either of them in so high and horrid a na-
ture : and lastly , his affection so farre and
so deepeley wounded him , that since ,
where he expected the love of a Brother ,
hee had found the malice of an enemy ,
since

The Phoenix of these times.

since hee could not enjoy his face with safety , he would ever after deny the sight of his owne face to all men whatsoever.

And upon the former considerations he grounded this irrevocable resolution, which he kept to his dying day ; which that he might the better observe , he took a very faire House in the lower end of *Grub streete* , neare unto *Cripple-gate* , and having contracted a numerous retinue into a private and small family , having the house before prepared for his purpose, hee entred the doore , and chusing to himselfe out of all the roomes three private chambers, best suiting with his intended solitude : The first for his Diet, the second for his Lodging , and the third for his Study , one within another : and the while his Dyet was set on the Table by one of his servants an old Mayd, hee retired into his lodging-chamber, and while his Bed was making, into his Study , still doing so, till all was cleare : and there he set up his rest , and in Forty fourte yeeres never,

The Phœnix of these times.

never, upon any occasion, how great soever, issued out of those chambers, till he was borne thence upon mens shoulders ; neither in all that time did Sonne in law, Daughter, or Grand-child, Brother, Sister, or Kinsman, stranger, Tenant, or servant, young, or old, rich, or poore, of what degree or condition soever, looke upon his face, saving the ancient Maid , whose name was *Elizabeth*, who made his fire, prepared his bed , provided his dyer, and drest his Chamber ; which was very sel-dome, or upon an extraordinary necessity that he saw her; which Maid-servant dyed not above sixe dayes before him.

As touching his Abstinence in all the time of his retirement , hee never tasted Flesh, nor Fish ; hee never dranke either Wine , or strong water ; his chiefe food was Oat-meale boyled with water, which some call Gruell ; and in Summer, now and then a Sallet of some choise coole hearbs. For dainties , or when hee would feast himselfe upon an high day,

he

The Phœnix of these times.

he would eat the yelke of an hens egge, but no part of the white ; and what bread he did eat , he cut out of the middle part of the loafe, but of the crust he never tasted ; and his continuall drinke was foure shillings beere, and no other ; and now and then, when his stomacke serued him, he did eat some kinde of succets ; and now and then dranke redde Cowes milke, which his maid *Elizabeth* fetcht for him out of the fields hot from the Cow : and yet he kept a bountifull table for his servans, with entertainment sufficient for any stranger or tenant, that had any occasion of businesse at his house.

In *Christmas* holy-dayes, at *Easter*, and upon all solemne festivall dayes, he had great cheare provided, with all dishes seasonable with the times, served into his owne Chamber with store of wine , which his maid brought in; when he himselfe (after thanks given unto God for his good benefits) would

The Phœnix of these times.

pinne a cleane Napkin before him, and putting on a paire of white holland sleeves, which reached to his elbowes, call for his knife, and cutting dish after dish up in order, send one to one poore neighbour, the next to another, whether it were Brawne, Beefe, Capon, Goose, &c. till hee had left the table quite empty : Then would he give thanks againe, lay by his linnen, put up his knife againe, and cause the cloath to be taken away ; and this would he doe Dinner and Supper upon these dayes without tasting one morsell of any thing whatsoever ; and this custome he kept to his dying day, ^{plus} an abstinence farre transcending all the Carthusian Monkes, or Mendicant Fryars, that I ever yet could read of.

Now as touching the solitude of his life, to spend so many Summers and Winters in one small or narrow roome, dividing himselfe not onely from the
societ-

The Phœnix of these times.

society of men, but debarring himselfe from the benefit of the fresh and comfortable aire; not to walke or to confer with any man, which might either shorten the tediousnesse of the night, or mitigate the prolixnesse of the day: what retirement could be more? or what restriction greater? in my opinion it far surpasseth all the Vestals and Votaries, all the Ancressies and Authors that have beeene memorized in any Hystory. Now if any shall aske me how he past his houres, and spent his time? no doubt, as he kept a kinde of perpetuall fast, so hee devoted himselfe unto continuall prayer, saving those seafons which hee dedicated to his study; for you must know, that hee was both a Scholler and a Linguist; neither was there any Author worth the reading, either brought over from beyond the seas, or publisht here in the kingdome, which he refused to buy, at what deare rate soever; and these were his companions in

The Phœnix of these times.

the day , and his Councillors in the night ; insomuch , that the saying may bee verified of him , *Nunquam minus solus , quam . cum . solus* : He was never better accompanied, or lesse alone, then when alone.

I need not speak much of his continence, since that doth necessarily include it selfe in the former. Abstinence is a fast from meates and vice, but continence is a continuance in all the foure cardinall vertues:what should I say? his continence he exprest in the time he lived in the world , and his abstinence in the greater part of his age, after he had separated himselfe from the world:every man is known by his actions;neither is any man to bee accounted a good man for his age, but for his charitable deedes ; it is most true indeed, that such an one as we call good, is better than the good he doth, and a wicked man is worse than the evill that he is able to doe.But in this gentleman, the thing most worthy our observation is, that

The Phœnix of these times.

that he, who was borne to so faire fortunes, and might have enjoyed prosperity, for his soules sake , and to enjoy the pleasures of a future world, should study adversity; to have much, and enjoy little; to be the Lord of all, and a servant to all ; to provide for others to eate, whilst hee prepared himselfe to fast; and out of his great plenty to supply others,whilst himselfe wanted : and so much for his great contynence ; but all this while I am come to no particulars of his charity.

Charity(*saint Chrysostome*) is the scope of all Gods commandements : it ransometh from sinne , and delivereth from death : for as the body without the soule can enjoy no life, so all other vertues without charity , are merely cold and fruitlesse : she in adversity is patient, in prosperity temperate, in passions strong, in good workes active, in temperance secure , in hospitality bountifull , amongst her true chil- dren ioyfull , amongst her false friends

The Phænix of these times.

patient ; and the onely measure to love God, is to love him without measure : moreover, it maketh a man absolute and perfect in all other vertues , for there is no virtue perfect without love, nor any love that can be truely sincere without charity : a poore man being in charity is rich, but a rich man without charity is poore : Charity and Pride both feed the poore , but after divers sorts ; the one to the praise and glory of God, the other to purchase praise and glory with men ; the first concerneth him, the latter not.

He was no Pharisee, to seeke the praise and vaine ostent amongst men ; neither did he blow a trumpet before him when he gave his almes ; neither when any impudently clamord at his gate, were they therefore immediately receaved; but hee out of his private chamber, which had a prospect into the streete, if he spyeid any sicke, weake, or lame, would presently send after them , to comfort,

The Phœnix of these times.

comfort, cherish, and strengthen them; and not a trifle to serve them for the present; but so much as would relieve them many dayes after. Hee would moreover inquire, what neighbours were industrious in their callings, and who had great charge of children, and withall, if their labour and industry could not sufficiently supply their families; to such he would liberally send, and relieve them according to their necessities; and this was charity as it ought to bee; for so our best Divines have defined it.

I cannot reckon up the least of infinites in this nature done by him, and therefore I leave them to the favourable consideration of the charitable and understanding Reader, thus concluding, He may not improperly be cal'd a *Phœnix*: for as in his life he might be termed a Bird of Paradise, so in his death he might be compared to that Arabian *Monady*, who having lived four score and foure

The Phoenix of these times.

four yeares, halfe in the world, and halfe from the world , built his owne funerall nest or pile, composed of the *Teb-*
rinth and *Cinnamon*, inter-woven with *Onix* and *Galbanum*, with the sweete and odoriferous smells of *Myrrh*, *Aloes*, and *Cassia*; and so made his death-bed an Altar, and his godly zeale kindling those sweete spices, sent up his soule in an acceptable Incense, to that blessed and sacred Throne, where a contrite heart, and humble spirit were never despised.

To



To the sacred Memory of that most abstemious Gentleman, Mr. Henry Welby.

O F any man at once alive, and dead,
Should any make report, (as seene or read)
He'd hardly find beleefe : yet they that knew
This shadow's substance, say this may be true,
And in his person prove it ; for his breath
Was ballanc'd equally, 'twixt Life and Death :
To Heaven he liv'd, but to this treacherous world,
(Hertoyes and all her honyed-poyson hurl'd
Farre from his bosome) he was dead ; his Face
Not seene by any, in the lingring pace
Offoure and forty Winters : but his hand
And heart were often, in his strict command
Of Almes, and bounteous Largeesse ; his Estate
Not seene so at his Table, as his Gate.
Forty four Winters one poore petty roome,
To him, was all the World, to him a Tombe.

Tho. Brewer.

F

In



In Commendation of that vertuous
Gentleman Mr. Henry Welby.

VV Ell be the blessed Subject of these lines,
Well be the Star that now in glory shines,
Well be thou, well be all that live to dye,
And dye in grace to live immortally.
Thou that didst from the world thy selfe exclude,
And (by abstaining flesh) the flesh subdu'd,
And with the Sword, (Gods Word) marr'd with the
Still striving to shunne all occasions evill:
For knowing mans best worke to be impure,
From sights of man thou didst thy selfe immure:
Where reading good things, sin was mortifi'd,
Hope was confirm'd, and Faith was fortifi'd.
Thy Charity did worke, (not one day idle)
True Prayer and Fasting did thy frailty bridle,
And (like Cornelius) up to Heaven ascended.
Thy Almes and Orisons, and there attended,
Untill thy soule strooke off earth transitory,
To be enshrin'd, and crown'd with endlessse glory.

J. T.

Upon



Upon the Life of that most worthy Gentleman, Master *Henry Welby*.

O ld *Henry Welby*, well be thou for ever,
Thy Purgatory's past, thy Heav'n ends never.
Of Eighty fourre yeeres life, full forty fourre
Man saw thee not, nor e're shall see thee more.
'Twas Piety and Penitence caus'd thee
So long a prisoner (to thy selfe) to be:
Thy bounteous house within, exprest thy mind,
Thy Charity without, the poore did find.
From Wine thou wa'st a duteous *Rechabite*,
And flesh so long time shuan'd thy appetite:
Small Beere, a Cawdle, Milke, or water-gruell
Strengthned by grace, maintain'd thy dayly duell
Against the witching World, the Flesh, and Fiend,
Which made thee live and dye well; there's an end.

JOHN TAYLOR.

F 2 AN



AN EPITAPH,

Or rather,

A Funerall Elegie
upon the Right VVor-
shipfull Mr. Henry Welby, Esquire,
who dyed at his House in Grub-
streete, and lyeth buried in the Church
of Saint Giles, neare Cripple-gate.

VVho on the setting Sun shal cast their eyes,
May easily guess next morning how he'l rise.
Those that our parting from this old world view,
May presuppose what welcome in the new
Is to be had; but best, when Qualis vita
I*s* sweetly Echo'd to by Finis ita.

If

An Epitaph.

If this be true, as no man needs to doubt, (out,
Search this mans life, nay, all the world through,
To paralell in both, 't may be deny'd
Many more strictly liv'd, more Saint-like dy'd:
And therefore we may fairely hope, that he
Is now where we may wish our selves to be.
This man through many stormes & tempests hurl'd,
Though he was in, yet was not of the world;
When forty four yeeres since he did divide
Himselfe from men, even then to men he dy'd:
And at that time, his preciouſ ſoule to ſave,
His Chamber made his Chappell, Bed his Grave.
What did he now then? ſince none twice can dye,
He chang'd his Bed, remote from noise to lye,
Where undiſturb'd, he better reſt might take,
Untill the Angels Trumpet him awake.
This, of ſuch note, ſo late, ſhall we let paſſe
Sleightly? No; rather make his Duff our Glaſſe,
Him our Memento, and his Life (no leſſe)
A Mirrour, by the which our lives to drefſe.
And though we ſtrive not to be like auſtere,
(For that indeed ſcarce humane ſtrength can beare)
Let's in ſome ſort our love to vertue ſhew,
And crawle like Children, ere they well can goe.

An Epitaph.

If he hath beeene so abstinent & at least
Let us forbear to surfeite when we feast.
He dranke no Wine at all, let us not use
Immoderate Cups, our senses to abuse.
His cloaths were onely to defend from cold,
Shall our pyde garments then be dawb'd with golde?
Many his Manours were, and great his rent,
Yet he with one small chamber was content.
Then let not such, already well possest
By powers bye hana, their lands from others wrest.
His Temperance all vaine obiects did despise,
Let us then make some covenant with our eyes :
If he from his best strength to his last houres
Pull'd downe his body, let's not pamper ours.
Rare Presidents ought to be followed most :
Than this, a rarer there's no Age can boast.

THO. HAYWOOD.

FINIS.

